texture of belief in God, of ideals and loyalty to them, of the high and serious privilege of living, and of immortal hope. Some readers may wish there were a more pronounced emphasis upon the social ideal.

One after another the chapters read like successive cantos in an epic of human life; they have the human interest, the imaginative splendor, insight into and use of natural beauty, power to lift the single event into world-wide and permanent significance, and the discovery of its secret in the dramatic unfolding of the purpose of God, which belong to great poetry. That he has chosen the prose instead of the poetic form for his message affects in no way its essential content.

CLARENCE AUGUSTINE BECKWITH.

CHICAGO THEOLOGICAL SEMINARY.

THE DOCTRINE OF THE PERSON OF JESUS CHRIST. H. P. MACKINTOSH, Ph.D., Professor of Theology, New College, Edinburgh. Scribners, 1912. Pp. 540. $2.50.

The object of the author in this book is to provide the student with a manual which will serve him to take his bearings in the world of Christological thought, and to acquaint him with recent discussions. He divides his book into three parts. In the first he gives the Christology of the New Testament, and expounds all the more significant passages in a conservative spirit and with the tendency to emphasize their metaphysical import. In the second part he rapidly sketches the history of Christological doctrine from the sub-apostolic period to our own day. Here he is much freer in his treatment of the material than in the first part. He passes judgment on the creed of Chalcedon and holds that the doctrine of two natures is untenable on any true psychology. The third part contains his constructive statement. It treats of the immediate utterances of faith and their transcendent implicates. He makes a strong plea for thorough-going thinking on these matters. He girds against current theological positivism and disparagement of reason. He maintains that the utterances of faith regarding Christ as the Object rather than the Subject of faith, his absolute sovereignty as exalted Lord in all the affairs of the universe, and his perfect manhood and full divinity as Godhead, are essential elements of the Gospel. Their transcendent implicates, he contends, involve a real pre-existence and an incarnation, which means a self-reduction of God. Christ was not only God *incognito* to men on earth, but even to himself, except in

rare moments at the close of his life, when he became aware of his Godhead. This kenotic position is expounded and defended at length and accepted whole-heartedly. The author has taken his task seriously, and succeeded in making his book a serviceable manual for the student. For this purpose, however, it loses much of its value by its failure to give greater weight to the sifted conclusions of New Testament critical study, and to recognize the pressing problems raised by the new emphasis on the eschatological element in the Gospels; still more, by the author's acceptance as immediate utterances of faith of ideas and expressions of experience which were real enough for the early Christians but no longer have the same reality for us. He takes New Testament theology as if it were not only the immediate utterance of faith, but its final utterance. He has recourse to psychology in his criticism of traditional constructions of Christology. Why not do the same in dealing with the thought of the apostles? The same question arises in the discussion of kenosis. His treatment of Christ's omnipresence shows to what hard straits the author is pushed in carrying through his interpretation, when he makes omnipresence to consist not in the ubiquity of the person but in the universality of the work of Christ.

DANIEL EVANS.

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THE MYSTIC WAY. A Psychological Study in Christian Origins. EVELYN UNDERHILL. J. M. Dent & Sons. 1913. Pp. xi, 395.

The author attempts to show that the mystic way, with its familiar three stages of purification, illumination, and union, stands for a perfectly natural process of growth into reality (natural, that is, for those who have been regenerated into the spiritual order), which is exemplified in the history of Jesus and Paul, represented in the experience underlying the Fourth Gospel, and perpetuated in the ritual of the Mass.

The book may be regarded as an essay in history or in philosophy. Considered historically, as a psychological interpretation of the New Testament, it has no appreciable value. The writer takes an occasional fling at the "higher critics," but the missiles have a boomerang flight, for historical criticism was never so capricious as this which aspires to be psychological. The treatment of the eschatological element in the life and teaching of Jesus, for example, is so utterly unhistorical as to be psychologically foolish. To interpret the baptism